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INTERNATIONAL BIBLE STUDY.

May 18, 1884.—— *Acts* XVI. 25-40
See last *Guardian.*
May 25, 1884.——*Acts* XVII. 1-14.

Leaving Philippi, Paul and his associates proceeded to Amphipolis and then to Apollonia, but made no stay in these places. They doubtless looked in every place for some providential intimation that they should stop there, and when they received none, went on their way. Such an intimation they had in Thessalonica, where there was a synagogue of the Jews, in which, three Sabbath-days in succession, Paul reasoned with the Jews out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead, and that the Jesus whom he preached was Christ. His line was argumentative. He drew their attention to the Old Testament prophecies in which the expected Messiah was represented as encountering unbelief and opposition and injury even unto death, and as rising from the dead. The great stumbling block to the Jews was that Jesus had died on the cross; for they were looking for an ever-victorious Messiah, establishing his kingdom by the display of irresistible power, and of course the career of Jesus was utterly irreconcilable with their ideas of the Messiah. Paul reasoned with them out of the Scriptures; while he addressed himself to their reasoning powers, he inwardly prayed that the Spirit of truth would enable them to apprehend the truth. *Reasoning, opening and alleging*; these were the characteristics of his preaching in Thessalonica; he opened the Scriptures to them by showing their meaning, and by showing the erroneousness of the common idea of the Jews.

"Some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

In his 1st epistle to the Thessalonians Paul speaks of the way in which his statements were received by them: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." The method followed by Paul was one that furnished them with a solid basis for faith; they laid hold of the word thus demonstrated, with much assurance. Some, in these days, seem to think that it is sufficient for Christians to tell their experience among the Gentiles, and the Gospel will have free course and be glorified; but it is not thus that the surest basis of faith is laid. Such testimony has its place, and is often valuable, as corroborative. There is not sufficient depth of earth for the plant of life to reach maturity, when only the experiences of Christians are related, unless indeed the procees by which they reached conviction is narrated, which brings Scriptural truth into prominence. Notice also that Paul refers to his manner of living among them, as tending to prove the truth of his message by showing its power over himself. He labored with his own hands among them, day and night, earning what he (and perhaps his companions) needed, unwilling to try any body, finding it more blessed to give than to receive. No one could well question his unselfishness or his sincerity. How very different the spectacle here presented, from that which many form of apostolic procedure. He was in Thessalonica as a Christian tent-maker, remarkable for his deligence, during six days of the week, and the seventh found this son of toil in the synagogue, maintaining the cause of the Messiah.

When a man believes, he will consort with believers, that he may learn what they know of Christ, and become familiar with the laws of the Kingdom. "A great multitude" of the devout Greeks, (proselytes avowed or in heart) believed; a much larger number than of the Jews. Among them were some women of influence.

The unbelieving Jews were very much annoyed by the secession of the others, and got some of the rabble to join them in getting up a kind of riot against the Christians. They assaulted the house of Jason, under the impression that they were there, "and when they found them not, they draw Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus." Already the rumour of what the Gospel was accomplishing had reached this remote point; the expression used is a very strong one, and shows the common conception of the importance of the movement. Their enemies tried to make it appear that they were engaged in a seditions enterprize and were plotting against the Roman Emperor. The magistrates were somewhat disturbed, but dismissed the case, after taking security of Jason and the others.

The brethren judged it most prudent that Paul and Silas should leave that very night. They came to Berea and spoke there in the synagogue of the Jews.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so. Therefore many of them believed; also of honourable women, Greeks, and of men, not a few."

Paul conceived a great respect for these Berean Jews. They had great reverence for the word and were very free from prejudice, and had no difficulty in seeing that the story of Jesus corresponded marvellously with the prophecies concerning the Messiah. They were willing to do the Master's will, and so were not long in discovering that Jesus was the Mesiah. But the angry Jews of Thessalonica followed the apostolic company to Berea and stirred up the people, and it became necessary for the apostle Paul to go further southward.

WEEKLY REVIEW.

—Mr. Seymour Keay, in the April number of the *Nineteenth Century*, seeks to show that "the increased foreign trade of India contains the very signs of India's adversity."

The gross imports last year were valued at £63,000,000; the exports were valued at £83,000,000. Fifty years ago the imports were worth £7,000,000 and the exports worth £13,000,000. "Happy Indians," says Mr. Keay, "who used to pay £13,000,000 for English goods worth £7,000,000; and now are privileged to pay £83,000,000 for goods worth £60,000,000."

This is certainly an extraordinary way of arguing. We cannot conceive of any greater absurdity than to say that India gets £60,000,000 (the value of her imports) and pays £83,000,000 (that of her exports.) She gets paid in full for her exports, 83 millions, and England gets paid in full for *her* exports to India, 60 millions; and India gets 20 millions more than England does. To put it otherwise, India gets 63 millions' worth of imports and 20 millions' worth of remittances. Two houses have dealings with each other: A. B. & Co. buy of C. D. & Co. £1000 worth of goods in the course of the year, and C. D. and Co. buy of A. B. and Co. £10,000 worth; does this mean that A. B. and Co. pay £10,000 for £1000 worth?

—The guns announcing the arrival of the last English Mail were heard at 9½ a. m. on Sunday morning last, the most rapid transit ever yet effected. The mails were brought by the new Steamer *Massilia*, and it appears she was already at anchor when the guns were fired. We once heard the guns at 10½ a. m. on Sunday, and several times on Sunday evening, but a Sunday arrival occurs only about once a year. If the Mail-steamers would come in punctually on Monday morning always, we could afford to dispense with the rare Sunday deliveries. The Massilia's horse power (5,100) is greater than her tonnage.

—The announcement is made that this year's Opium crop will be exceptionally abundant. This is owing, we judge, in part at least, to an augmentation of the area surrendered to the growth of this poison; for mention is made of large outlay in payment to cultivators. This Opium spectre will not down. Figures are manipulated in an extraordinary way to make it appear that it will rectify itself in time; but year by year

the revenue increases. Some how or other the *laissez faire* policy does not answer.

—We have placed in our columns some extracts from General Gordon's forthcoming book "Reflections in Palestine," which have appeared in an English paper. They are decidedly sacramentarian. He finds some curious parallels or contrasts between the fall of the first Adam and the Holy Communion, ascribing to the symbol what Scripture apples to Christ himself. If the eating of the Lord's Supper is so mighty in its transforming effect, as he thinks, he must find it strange that the apostles so little notice it, once only in fact in all the epistles. We ourselves attach a very high value to the ordinances of Baptism and the Lord's Supper, when a Scriptural faith is present; and are persuaded that the believer is helped to understand some of the grandest mysteries of the New Covenant by means of the simple reception of bread and grape-juice. But it is the man who has daily communion with Christ in the word, feeding upon and appropriating him as he is presented by the pen of inspiration, to whom the Lord's Supper is a help, a comfort and a source of power. They who let it take the place of private meditation on the word are not likely to experience its true virtue. But we are sure our readers will be much interested in Gordon's "Reflections."

—An extract from the *War-Cry* in our Epitome (Tuesday) will show that Major Tucker and his associates are having considerable success in Guzarat. They are walking in the steps of the first apostles, so far as regards "making no provision for the flesh." They go to a place bare footed, march around it with drums and flags, testify the Gospel, call upon the heathen auditors to accept Christ there and then, and at the close of the day's proceedings number their converts by scores. They who have read Mr. Gillespie's letter in our last, will be ready to conclude that they deviate in one respect from the example of Paul, for he was unwilling to build on another man's foundation and chose to preach the Gospel where Christ had not been named. But the Salvationists are not the only transgressors in this respect. We know not what to say to some of the things contained in Mr. G.'s letter. He and his colleagnes are naturally grieved at the descent made upon their flock by the Salvation Army, these Pindaries of the 19th century. Major Tucker may possibly say that the flock were not being cared for as they should be, in fact needed to be converted over again. He is so strongly of opinion that the Salvation Army has been providentially raised up to supply the conditions necessary for the descent of the Holy Spirit, upon nominal Christians first and then upon the heathen, that he probably regards it as his duty to make irruptions of this kind. If so, it would have been better to have intimated this distinctly at the outset. The Salvationists in Guzarat seem to be experimenting with the methods lately adopted by the Rev. Mr. Knowles of the Methodist Oudo Mission. Aided or pioneered by the Borsad Christians, they are working in several villages, Issori, (where they announce 29 converts,) Ranipur, Borsad, Borchasan. The parable of the Sower shows us plainly that in the days of the apostles, not all of those who came out on the Lord's side, endured unto the end; only a small number comparatively. If the methods adopted by the Salvation Army, have the sanction of the Holy Spirit, in the way which their accounts indicate, it will be well for all missionaries to take good note of it and be ready to adopt the same.

—Since writing the above we have received the letter from the Rev. Mr. Beatty of the Irish Presb. Mission, Ahmedabad, which will be found in our correspondence columns, and for which we ask the careful and dispassionate attention of our readers.

—The *Indian Chnrchman* makes the following extract from Dr. Milman:

"It is impossible to conceive what had been the confusion, the lawlessness, the chaotic state of the Middle Ages, without the mediæval Papacy; and of the mediæval Papacy the real father is Gregory the Great" (*Hist. of Latin Church*, b. iii. c. vii. vol. ii. pp. 100-102, ed. 1867.)

On this our contemporary remarks:

"There is, then, in the deepest sense of the words a providential purpose in the Papacy, and it is impossible to estimate all that the Church as a whole owes the great See of Rome."

It is impossible for us to conceive any thing worse than the confusion, lawlessness and chaotic state of the dark ages, and we cannot but wonder that any one cognizant of the facts should take the view here expressed. Gregory the Great was a man of considerable genius and some of his comments on Scripture have value and he had sense enough to see that the title of Universal Bishop was one to be execrated. Yet it was he that carried to its perfection the Canon of the Mass and made it essentially what it has been for nearly 13 centuries. This was really the introduction of another Gospel. The Mass blocks up the way opened up by the death and resurrection of Christ, between God and the sinner. It throws a great gulf between the people and the priesthood, places all the merits of Christ's death in the hands of the latter to be dispensed at a price to those whom they have absolved. It nullified the sacrifice of Christ which opened the kingdom of heaven to all believers, and makes men dependent on a fictitious sacrifice offered up by the priest daily. It bound Christendom hand and foot and laid it before the throne of the Pontiff. This is, in our opinion, that "taking away of the holy sacrifice" of which Daniel speaks, viii. 11. The ages intervening between this and the Reformation were "Dark Ages" because Christ was not the teacher of men. "Learn of me" says Christ to the nations, and in the measure that they learn of him they are elevated and blest. But the people were effectually hindered from knowing Christ as their Teacher by the Papal system which buried the Scriptures in dead languages, and taught men to look upon Mary as the personification of grace. We agree with our contemporary that it is impossible to know all that the Church as a whole owes the great see of Rome, even as it is impossible to know all the United States owes to the negro servitude that prevailed there so long. As there are men in the Southern States who sigh for the good old times of negro vassalage, so there are those who look back wistfully to the Dark Ages.

—The Blue Book containing the Despatches relating to what has been called the Disestablishment Question in India, has made its appearance. The documents have been printed in our Bombay papers and they show that Mr. Baxter was at the bottom of all. Lord Hartington wrote to the Governor-General. He wrote in June, 1880; again in June 1881. Lord Ripon did nothing except as he was urged by the Secretary of State. He sent first a letter of the Bishop of Calcutta to the effect that the number of chaplains was not excessive. In January, 1882, Lord Hartington telegraphed again, and in October, 1882, the desired Despatch was sent. The question was this: Is the Ecc. Est. of India, or is it not, in excess of the requirements of Government servants. Lord Ripon and Mr. Ilbert—and until he left the Government, Sir E. Baring—held the view thus summed up (in the *Bombay Gazette*:)—"Our Ecclesiastical Establishments should be based solely upon a sufficient provision being made for spiritual ministrations to soldiers and their families. In a great many cases the Civil Servants of the Crown who come from England will be able to avail themselves of the services of those chaplains who are primarily provided for the use of the troops. Where troops are not quartered, it will generally be found that the number of Civil Servants of the Crown who have come from England is not sufficient to justify the special provision of spiritual ministrations on their behalf from funds provided by the State. Moreover, it must be remembered that English Civilians in India constitute a class which is in comparatively easy circumstances, and belong to a nation which is enormously wealthy and by no means disinclined to subscribe funds for religious purposes." They would provide for the spiritual wants of British-born Europeans employed on the State railways, but at the cost of the railways, and not of the State as such. The system which the Viceroy and Mr. Ilbert would recommend is that Anglican, Roman Catholic, Presbyterian, and Wesleyan chaplains should be officially recognised in numbers proportionate to the need of soldiers and their families, and of State railway servants, and that they should be moved about according to the requirements of the service to the different large stations, the small stations being provided for by adapting the English grant-in-aid system to chaplains not in Government service. Mr. Hope's view is that whatever State funds are granted to Christian denominations could be made to go much further, and the Church would be much stimulated, if they were given over to the denominations to dispose of as they deemed best, without any intermeddling on the part of the State.

For our own part, we believe the Church of Christ in India, and indeed every where, were vastly better off without State support. Whatever might have been the plea a century ago in India, there is no need now of Govt. paid chaplains in India. The Church which so willingly raises such large sums for the prosecution of missions, would take good care that the soldiers should have the Gospel ministered to them.

—A letter from a friend contains this:

"I take it that a Christian is one who is risen with Christ, that he seeks those things that are above, and that he does not set his affections on things on the earth but on things above, that he is dead to the world and to sin but alive to God, and that his life is hid with Christ in God, his body presented as a living sacrifice to God for his service;—don't you

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think that such a one would be untrue to Christ if he were afterwards found playing billiards, cards or lawn-tennis?"

People who have no taste for any of these games, are tempted to make a virtue of their own abstinence, and pronounce a sentence of condemnation on all who engage in them. There is no question that as these games are played (especially billiards and cards) one that is led by the Spirit will have nothing to do with them. "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." A man is known by his company, and the Christian will beware not only of games but of other transactions that involve the intimacy of the ungodly. He is an epistle of Christ, and as such will need to be on his guard against popular amusements which do not help him to show the mind of Christ. "All things are lawful to me," says Paul, "but all things are not expedient." All things are lawful to the Christian that are lawful to others; the Christian does not renounce any of his rights in following Christ; billiards, cricket, badminton, and many other games may be in themselves unobjectionable as means of bodily exercise or recreation for the mind; but all things that are in themselves lawful, are not thereby expedient. The writer of this has played games, since he became a Christian, under circumstances that enabled him to do it without losing his communion with Christ, not because of any pleasure he had therein but to oblige others; and he is not prepared to excommunicate all who think it right to engage in them when the circumstances are not compromising. Persons who are in danger of caring more for these things than is good for their spiritual state, will do well to eschew them *in toto*. There is nothing more characteristic of modern society than the passion for games, diversions and the like; and it is well for Christians to show that they have sources of happiness which make them independent of these things; and at the same time to beware of a censorious spirit leading them to condemn without distinction all who have any thing to do with such modes of recreation. We are aware of the way in which these remarks will be received by some; our only concern is to state the matter as we think the Lord would have us state it. Meanwhile let all who profess to love the Lord, remember the precept to redeem the time, and while standing aloof from all that is evil, and all that is to them doubtful, to be slow to judge others. We incline to think there are many Christians who are giving more time and thought to some of these games, than is fitting. Let them set their affections on things above, and find out, in bright experience, how abundantly able Christ is to gladden them all their days.

—THE *Indian Chr. Herald* says:

At a recent meeting of Bengali Christians, the question of *mourning* having been introduced, a brother most pertinently remarked that Christians should dispense with all *mourning*, at any rate in respect of Christian deaths. Rejoicing would be the normal attitude of the soul on the removal of a brother to glory. It is true, nature would weep even on such an occasion, and we could not, perhaps should not, control this *natural* demonstration. But an *artificial* demonstration would be an act of our own, which we could not countenance without belying our fondest hopes. The case might be different when we were visited with a *hopeless* death.

If by "mourning" in the above were meant funereal garments, we should certainly favour its discontinuance. Mourning is a matter of the heart, and the putting on of funereal apparel, (often a cruel expense to persons of scant means,) is a mark of deference not to the deceased but to society, and in some instances may be simply a bid for sympathy, a selfish desire to draw attention to one self. Something of this may be said of the obstreperous grief we sometimes witness in this country. We do not think that the removal of a fellow-Christian is a matter of simple rejoicing. There is *comfort* in the thought that the loved one has gone to be with Christ; but the entire absence of grief does not commend itself to us as desirable. We are told not to sorrow *as they do who have no hope*; but are not forbidden to sorrow. If ever any man went to glory Stephen did; yet we are told that devout men, carrying his body to the burial, made great lamentation over him. The fact is that the man who is most ripe for the other world is the very sort of man most wanted in this world. Heaven can do without him better than earth can. It falls in too much with human selfishness, to dismiss all sorrow for those who have gone before. In Christian sorrow there is an uplift of the soul that is of great value.

—A LADY sends us an account of a visit paid by her to a cloth-merchant's shop, when, having occasion to admonish him of the importance of fearing God and speaking the truth, he hastily sent for a book which, he told her, he was in the habit of reading, and which to her great joy—turned out to be a copy of the New Testament in the Guzarati. He acknowledged it to be the word of God, and said he read a portion of it every day, and mentioned that he had received it from Rev. Mr. D.—The incident is encouraging.

—MR. J. F. Deatker, Secy. Electoral Conference, Allahabad, favours us with the following copy of a letter received from the Rev. Wm. Taylor:

The Lay Electoral Conference of the South India Conference.

I wish to express my gratitude for the honor you have conferred on me by by electing me a delegate to the next General Conference. I am specially pleased also to have Bro. Dennis Osborne as the ministerial Delegate. I believe all this is of the Lord, and that He will give us wisdom and courage to fulfil the important trust committed to us. Pray for us. I bear you all daily upon my heart of sympathy and faith to the mercy seat of God; and expect in God's own good time and pleasure to join hand and heart with you in the India work for Jesus. I am in perfect health, and in perfect union with Jesus, and expect D. V. to spend many years yet at the front. Glory to God!

God bless you all, and wonderfully use you in His great soul-saving work.

Your affectionate
Bro. in JESUS,
Wm. TAYLOR.

Coquimbo, Chile, Feb. 19th 1884.

—A WEEKLY meeting for sailors and soldiers, organized by Dr. Stone, and held at Dean Lane Hall every Thursday evening, has now been carried on for months with unabating interest. As many as 100 seamen are usually present, besides soldiers and others. The meeting begins with tea and cakes handed round by ladies; there is abundant singing; then a Gospel address by Dr. Stone, followed by testimony; lastly those who are convinced of their need of salvation are invited to declare themselves as seekers and be prayed for. A good many profess to have found he Saviour in these meetings. There were twelve seekers on Thursday last.

LETTER OF REV. D. OSBORNE.

MY dear Bro.—It is a pleasant personal gratification to fulfil the promise made of communicating with you, and through you, with the many kind friends whose prayers and good wishes have attended us upon our way. We have been mercifully preserved, and graciously cared for, in this our untried course upon the vast deep. We have been peculiarly favored and blessed by a kind Providence, as well in preservation from accident and danger, as in the comfortable and pleasant ordering of our way thus far.

Leaving Bombay at 1 P. M. on Wednesday 19th March, we sighted Aden on the following Wednesday, 26th. We did not stop however, as we had to coal at Suez. The fortress, garrisoned by a British force, the light house on a rocky elevation, and the signal-post, whence our ship was hailed, were successively passed. Rounding the rocky promontory, we came in sight of the harbour with some shipping. Several substantial buildings line the shore, sloping down to the water's edge. The whole settlement however has a hard, barren look, devoid of vegetation or foliage. That fortress, on the wild Arabian coast, is the British sentinel guarding the sea-road to India.

Passing into the Read Sea, the children wondered that the color of the waters belied the name, while the seniors puzzled themselves as to the origin of the name but notwithstanding Baedeker and other cited authorities, there was no unanimity of opinion. The Arabian coast, in hard and rocky outline, appeared to our right, and reminded us of that mysterious sojourn of St. Paul in this same land whence he graduated to his mighty Apostleship. Ascending northward, we were parallel with the peninsula of Sinai, and actually beheld the Sinaitic range in the far off distance. The mind naturally reverted, as we looked upon the rough and jagged range, to that dread day when amidst thunder and smoke and lightning, the Law was formally proclaimed to the hosts of Israel. Passing up the gulf of Suez, we crossed the probable path of this people, when, pursued by the hardened Pharaoh, they were led, between heaped-up waves, dry-shod to the other side; while, later, the waters were strewn with the smitten chivalry of Egypt. In our day of daring infidelity, or weak religious sentimentalism, it is salutary to recall this scene, where Jehovah exhibited himself as the defence and protection of His people, but, unto those who despised and defied Him, as "a consuming fire."

On Tuesday, 1st April, we dropped anchor before Suez. Here the Rev. Dr., Mrs. & Miss Butler left us for Cairo and Alexandria, and thence for the Holy Land. We were sorry to part from them, as the Doctor's largely stocked fund of information, communicativeness and geniality made him a very instructive and agreeable companion.

Suez is a not extensive but compactly built town, situated on a flat piece of land, washed by the sea. There is nothing to strike the eye in the native town, but as you enter the canal, the view, with the fine Hospital building at the entrance, and the neat Pilot station beyond, is pleasing. Walks and promenades shaded by fine trees, with flowering shrubs near the houses, relieve the eye, and diversify the scene. The canal from here to Port Said is 86 miles long, with a varying breadth of from 200 feet to 400 yards. There are signal and telegraph stations at intervals of 8 miles or so,

and it is at these points that opposite vessels can cross. The full speed allowed on the Canal is only 5 miles an hour, while from dusk to dawn, no vessel can move. These hindrances, added to the frequent detentions at the "stations," to allow opposite vessels to pass, make the Canal Passage exceedingly tedious. We were 54 hours in it, including two nights, when of course, the ship remained stationary; and passed no less than twenty-five vessels. Three fourths of the craft which passes upon these waters are British, and the tonnage duty is enormous. The due upon a vessel of our tonnage (3000) for a single passage is £1280. It is certain that the problem which is now forward for consideration as to the advisability of widening the present channel, or digging another and parallel one, must be speedily settled.

The monument at the Red Sea entrance to Lieut. Thomas Waghorn, the enterprizing and sagacious explorer who first opened up the Overland Route as the high road to India, recalls the stubborn opposition which he met with when he proposed a route through the Red Sea as an alternative to the old "round the Cape" track. While Waghorn pined and died in ill-requited penury, the P. and O. Co. sent its first steamers in 1843 along the new road, which has now been adopted as the highway to India. It is humiliating to think that the monument raised to his honor was reared not by the British who have reaped the prime advantage from his enterprize, but by the French explorer and capitalist M. de Lesseps, who completed Waghorn's design by excavating the Suez Canal.

Reaching Port Said,—a settlement which owes its existence to the Canal, and has diverted much of the commercial prosperity of Alexandria,—at 2 P. M. on Thursday, 3rd April, we bade adieu to the sluggish canal of Suez, and turned our face westward upon the historic Mediterranean.

Sea-sickness? Ah yes, we have a chapter of experience under this caption. It would be impossible to convey to the uninitiated any just idea of the misery comprehended in these words. Yet I have been disappointed, and agreeably so, at contrasting our experience with the descriptions afforded us. The sickness is purely mechanical and incidental, that is to say, if the sea be smooth and the vessel steady, the most delicate need not apprehend a disaster. But when the wind is boisterous and the sea rough, and the noble vessel, like some high-spirited steed, paws and chafes and rears upon its haunches, the riders have a sad time of it; but again let there be a calm, and all is well and bright. But while the distress lasts, who shall paint its horrors? We have had our sufferings, but they been graciously alleviated and shortened. The misgivings of some, that in the frenzy of misery, we might regret having started, has not, thank God, been realized; it *might* have been were we upon our own pleasure or errand, but as we only obey Divine Hand, we can neither regret nor the race our steps. At the same time, the encouraging word of our friends that we should co the end find ourselves younger and stronger iny at least ten years, remains, for the present, bn the category of "unfulfilled prophecies."

Hoping again to write to you, and meanwhile entreating your prayers, and those of our many loved friends,

I am yours ever,

D. OSBORNE.

P. S.—You will be glad to know that Bro. Davis continues to improve. He is strong enough to take his turn at Daily Prayer, and spend much of his time on Deck, when the day is warm.

NOTICES OF BOOKS AND REPORTS

"REPORT of the Basel German Evangelical Missionary Society in S. W. India," for 1883. Most of our readers are aware of the operations of this Society in Canara, Coorg, S. Marathi country, Malabar and the Nilgherries. The Eur. missionaries are 63 brethren and 50 sisters. Excepting the Ch. Missionary Society, the Basel Society has the largest number of missionaries in India of any Society. It has 7 Native pastors, 85 catechists and 116 Chr. teachers; 87 schools with 4330 pupils. Converts baptized last year, 171; increase in church-membership, 265. Total of communicants, 4150; congregational total 7980. The list of Eur. missionaries, including lay-brethren and those at home, 80. Of the 61 now in the field, 18 are lay-brethren. It was a year of trial for the Catechists' Seminary at Mangalore. The building wrs burnt down, March, 1883, by an incendiary. The year closed with 29 students. The Mission Press printed 46,679 copies of religious tracts and books and 25,102 school books for the Basel Mission, and 55,163 copies of other publications. A good deal of work has been done on the Tulu N. T. revision. In the Weaving establishments, Tile-works and similar industries, 679 operatives find work, of whom 331 only are Christians. We hope to transfer a number of passages from this interesting report to our columns. Total expenditure last year Rs. 193,336. Mr.C. Pfleiderer, Mangalore, is the Treasurer of the Society, but the Rev. G. Deimler, Girgaum, Bombay will be happy to receive contributions.

Wachan Páthawali. This is a Marathi Reading-Book published by the Bombay Tract & Book Society, which will be heartily welcomed in many vernacular schools. It consists of fifty pieces extracted from some of the earlier volumes of the Dnyanodaya, and well worthy (we judge) to be produced in this more permanent and more accessible form. The subjects have an abiding interest, being connected with the things that stand in the way of the diffusion of the Gospel here. Some of the pieces are in the form of dialogue. The book has 153 pp. 8vo. and is sold at 4, 6 and 8 annas a copy, according to the binding.

"*The Zend Avesta and the Religion of the Parsees.*" By J. Murray Mitchell, M. A., LL. D. This belongs to the valuable series of Present Day Tracts published by the Religious Tract Society, being No 25 of that series. (32 pp. 12 mo.) This tract examines in succession the theology, the ritual, the ethics and the jurisprudance of the Zend Avesta. We hope shortly to notice this pamphlet more at length.

The Purans; a monthly amusing Magazine. The four numbers (Dec. Jan. Feb. March) are published in two. The last number treats of the Ramavijaya. The following extract will give an idea of the *amusing* matter supplied by the Purans:

Maruti was very thirsty; and to refresh himself he went to an abode of an old Brahman and requested him for a cup of water. This Brahman, who had a number of disciples with him, blessed Maruti and said, "I am very glad to see you here. Kindly spend this night with us here and go in the morning." "I can not wait here for a minute," replied Maruti. "I must do my business as soon as possible." When the Brahman found that Maruti did not comply with his wishes, he showed him a river. Maruti went there and stooped to take water, when a *visvasi** as big as a mountain came out to devour the monkey, who at once seized her by her legs and instantly killed her. When she was killed, a beautiful *devanganat* came out of her belly and threw herself at the feet of Maruti. She said," "I was very beautiful; and being proud of my beauty, I laughed at a sage, who got indignant and cursed me, saying that I would be a vivasi. I implored him to look upon me with mercy and make the curse a little milder, when he said that I would be released from the curse by your hands. I also inform you that the Brahman, who lives in that abode, is a demon called Kalnemi. He has been here for many days with his companions, who are also demons. Ravana has sent this demon to detain you here, and when you refused to comply with his wishes, he told you to go to that river in order that I might devour you." No sooner did the devangana inform Maruti of this than he came back to the abode of the Brahman, when the latter said to the monkey, "You ought to give me some presents, as I have pointed out the river to you." "I shall be very glad to give you presents," replied Maruti. The demon stared at the monkey, when the latter gave him blows as precious presents from him. The demon immediately assumed his original form which was five yojans (forty miles) in length and breadth, and combated with Maruti but the latter instantly killed him; and his companions fled to Lanka to inform Ravana of it. Maruti then went to Drounagiri and implored him to accompany him to Suvela, when the mountain said, "Thou art a trouble-some creature. Go away. Thou, fool. I will never come with thee." Maruti got enraged and, having lifted up the mountain with his tail, set out for Suvela. But on the road Bharat, the third brother of Rama, who was living at Nandigram with the Rishi, Vashista, having looked at the bright and glittering mountain and, having thought it was some thing to entrap Rama and Lakshuman, let off an arrow at it, which passed through the mountain and pierced an arm of Maruti.

We hope soon to notice a number of Reports that are lying on our table.

The Bombay Guardian.

SATURDAY, MAY 17, 1884

SIN AND SICKNESS.

SPEAKING generally, we cannot but admit that sickness is in the world because sin is in the world. Death is in the world through sin. Though entailed by sin, death is nevertheless used for important ends. The conciousness of our liability to die, is a powerful warning to prepare to meet our God. The triumph of Christians in their dying hour, has strengthened the faith of many and sent conviction to the hearts of unbelievers. O death, where is thy sting? O grave, where is thy victory? The fact then that death may be made the means of glorifying God, does not clash with the fact that it was sin that brought death into the world. In like manner it may be urged, with singular emphasis, that sickness is often made the means of glorifying God, and yet the fact that sickness is in the world because of sin is not to be questioned. Job was a man perfect and upright, fearing God and eschewing evil; there was none like him on the earth. God compassed him about with evident tokens of his favour, and his pros-

* A Goddess. † A courtesan of heaven.

perity was as exceptional as his piety was. If he had continued to enjoy uninterruptedly this flow of prosperity, it is possible that his name would never have reached us and that no record of his beautiful life would have been handed down to posterity. The monuments of men are reared to perpetuate the memory of those who have waded through seas of blood. But God wished that the faith in God which characterized his servant and was the secret of all his piety and beneficence should be revealed in such a way that all generations of men to remotest time should be familiar with the story of his life. It was suggested that his piety was purchased by the special prosperity that he enjoyed, and that if he were made to undergo trial of afflictions, his faith would fail him. The malevolent critic that made this suggestion, has many schools and many scholars at the present day. And God answers them as he did their master forty centuries ago. The wealth of Job was taken away in a day; in a day he descended from the height of opulence to penury. His faith stood the test; it was made evident that he was not trusting in God on the ground of God's lavish bounty. His faith was measured with a sounding line of 1000 fathoms, and no bottom was reached. Then sudden destruction came upon all the sons and daughters of Job. These were his glory in a special sense; they were his life-strings almost; a single hour found him childless. A sounding line of 2000 fathoms failed to reach bottom; his faith triumphed over this tremendous assault. But there was another trial beyond all these, sickness. From the sole of his feet to the crown of his head he was smitten with a terrible disease, so that he had no rest night or day, no relief or intermission. And the pangs that he had to endure from this source were augmented by the three "friends" who construed his sufferings as a manifest token of the long repressed anger of God, and as proof positive of life-long hypocrisy under the cloke of piety. The torment was now terrible; and the line of 3000 fathoms almost touched bottom when between the paroxysms of physical anguish, there came the hissing suggestion that he had never known God. Now was the time when he was powerfully tempted to say, Yes, religion is a lie, God is a mocker, the most heartless of beings. But no, he would neither say it nor think it. His faith took hold of the golden future when God and his own faith should be gloriously vindicated. And the sickness of Job has been for all these centuries glorifying God by showing that even at the very threshold of redemption, neither death nor life, nor principalities nor powers, nor things present nor things to come, nor height nor depth nor any other creature, could separate the believer from his loving Lord.

Some years ago we published the account of a young lady who in blooming youth and health, walking in a garden, was suddenly stricken down with a disease that kept her for eleven years without the ability of turning or even moving her body, with the exception of her right arm. Soon she lost the faculty of speech; soon after the power to swallow even liquids, and could only take nourishment by applying it to the roof of her palate. Yet she was without a murmur, not only serene but joyous, and asked prayer not that she might have one pang the less but that she might know still more of the love of God in Christ.

Who can doubt that such cases glorify God, and are made the means of comforting and sustaining thousands of other believers. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." But patience has reference to suffering: as the Son of God was made perfect through suffering, so the children of God are.

We believe then that sickness is in the world through sin; but we do not believe that every case of sickness proves that it is on account of the patient's sin. We believe that the Lord Jesus invested his servants with power to heal all manner of diseases, that the unconverted and carnal world might thus be made acquainted with the divine power and goodness that sent the Gospel to them. We believe besides this that nominal Christians were sometimes punished by sickness, that they might be led to repentance. (1 Cor. xi. 30) And we believe that believers may be healed by the prayer of other believers as mentioned in James v. when those concerned are able to exercise the specific faith that God so wills it.

ADDITIONAL REMINISCENCES. VII.

EXTRACTS from diary. Bombay, 1862-63.

December 23d. I weep for love and joy. Ordinary language seems to have no application. My heart seemed last night as though it would sink under the overpowering sense of his love and of its own. Opened the Scriptures this morning at Ezekiel xii. 21-28. I can't see beyond this year. But He the Blessed and loving One knows fully what he is about.

25. This is just such a December of progressive and hallowed experiences as that of 1845. Yet the experiences are very different, and such as I could not then have conceived of. God is as new to me, as though I were now seeing his loveliness for the first time. Our intercourse has always the charm of novelty. There are endless surprises in it. My Love is my prisoner; caged within my ribs; he has made the bars strong, himself; so strong that he never shall escape. Infinite love beats in this heart of mine, beats there for me. Surely the time is at hand when he will open up the way to these undreamt-of benedictions, open it up to the multitude of his loved ones.

28. Was seized yesterday afternoon, before the time for preaching, with a fit of bitter and convulsive weeping; a sort of agony, in which along with a tender sense of divine love, there was an utter weariness and loathing with respect to the vain hopes with the links of which my chain of delusion has been stretched over so many, many years. I felt an agonizing desire to be free from these vain expectations, and to know the truth whatever it may be. I said to my Love, Could we not be happy together, making each the other's treasure, no matter what my fruitlessness, if only I be once disembarrassed of this expectation that has tortured me so many years? Yet, it does not seem possible that even God's love could satisfy me, unless I am in some way instrumental in the communication of that love to others. In some way? In no common way. I cannot be happy except in a way that shall be accordant with the preparation providentially wrought out in me since 1844. God's word must be vindicated, not in private, but in the eyes of all. My *expectation* is my heaven, and I cannot, will not renounce it. I have renounced the ordinary heaven of the Christian for it, and I must find my paradise *there*, my tree of life, my crown of life there. And though almost ready to gnash my teeth at the vain hopes pursued through this wilderness of years, I am constrained to admit that without them, humanly speaking, I could not have continued in my course towards the zeal. My patience is only good for a furlong; my energies would altogether droop at the thought of going a mile; so I see my Hope at the distance of a furlong; when I come up to it, it takes a new flight; I sink to the ground; but soon, perceiving it at the distance of another furlong, I recover strength and start again. My hopes are vain, but my hope is not vain.—But oh, my soul is weary of these perpetual disappointments, and I am ready, I think, to look truth in the face, and be reconciled to its arbitrament, however far may be the journey it shall disclose to me. I will trust to God's love to sustain me in the interval, however long it may be, if only it be not broken up into a multitude of little disappointments. My cry of anguish is for the secret of the Lord. Let him not treat me in this as a little child, though I am a little child, and a very foolish one.

Jany. 1, 1863. The joy of the Lord is with me, and the communications are if any thing more heavenly.—For his pleasure all things are and were created; for my pleasure too; for he is love; he lives for me; all his is for me; all is mine.

4. Joy unspeakable. Love amazing, love divine. I seem to be filled with all the fulness of God, so that each of the millions of globules of my blood, is a tablet having this inscription Love is God and God is thine. The new creation is going on rapidly; the perishable perishes and God is seen to be all in all. Love delights in its works. The sculptor is made great by his works; the greater his work the greater his glory. God is making me. What will be make me? Out of insignificance and ineptitude, it becomes him to produce something marvellous. He will then give his chosen ones greatness and glory without limit that he himself may be glorified.

CHRIST'S AUTHORITY AS A TEACHER.

REV. WM. BELL M. A.

JESUS has just been giving utterance to that wonderful discourse which we call the "Sermon on the Mount." When He finished speaking, we are told that 'the multitudes were astonished at His teaching,' and the reason was that 'He taught them as one having authority, and not as their Scribes.'

I.

In the first place, let us note that Jesus did speak as an authoritative Teacher.

He was no seeker after truth. He gave forth what He spoke *as truth*. You do not see Him putting all sorts of questions to men, as Socrates did, in order to prove things to the bottom, and get down to a foundation; He gives you the idea that He is "solid-set" as a foundation already.

In contrast with the authoritativeness of Christ's teaching, was that of the Scribes mentioned along with Him in this verse. The Scribes had developed a system of casuistry, which came to be held in higher estimation than the Law itself. The Law did not provide for every particular case, and instead of tracing back fresh cases to great principles, as Jesus did, the Scribes made a separate provision for each. They treated them as independent units, instead of making them parts of one great organism, ruled by the leading principles of morality. Hence was born an innumerable host of petty trivial distinctions, amid the confusion of which the moral Law was forgotten, and often flagrantly transgressed. The consequence was that the Scribes lost that authority with the people, which is so essential in those who profess to be the moral guides of others. Though they were listened to, it may be, from long custom, or superstitious fear, their words were powerless to effect any moral reformation in the hearts and lives of their hearers. The

difference was soon felt when Jesus began to address them, for 'He taught them as one having authority, and not as their Scribes.'

Another feature of Christ's teaching, which illustrates its authoritativeness, has been very much overlooked in our day; and that is, that He did not hesitate to attach to His precepts the most dreadful sanctions. We have heard a great deal about the sublime morality of the Sermon on the Mount. It is confessed to be the most beautiful example extant of moral teaching. Granted; but it is more than that. The words of that wonderful discourse are not only offered for men's obedience, men's obedience to them is *claimed*. They are not only beautiful, they are authoritative. Obedience to them ensures a rich reward, disobedience issues in a terrible calamity. When Christ had done speaking, He divided His hearers into two classes; those who heard and obeyed, and those who heard and obeyed not. The first class were likened to 'a wise man which built his house upon the rock.' When 'the rain descended, and the floods came, and the winds blew, and beat upon that house,' 'it fell not'; so when the temptations and struggles of life overtook the obedient man, he would stand firm. The second class were likened unto 'a foolish man which built his house upon the sand.' When 'the rain descended, and the floods came, and the winds blew, and smote upon the house,' 'it fell'; so when the trials of life overtook the disobedient man, he would fall before them. Christ adds, 'and great was the fall thereof." The lapse of the disobedient would involve moral and spiritual ruin. The words of the Sermon on the Mount, then, are not those of a teacher who left his hearers free to obey or disobey; they are the words of one who claimed obedience for them, who pictured for disobedience a terrible and fatal issue.

Another feature which marks Christ out as an authoritative Teacher is the prominence He was accustomed to give to Himself. He is not the mere mouthpiece of truth; He stands on the same level with it. He has a message to declare, but He is more than a simple messenger. He makes as much of Himself as He does of His message; 'whosoever,' said He, 'shall be ashamed of *me and of my words*.' The message, indeed, was His; and He does not hesitate to enforce, exhort, invite, warn on His Own account. He and the message are interchangeable terms; to know Him is to know it, to love Him to love it, to follow Him to obey it. Here is One who taught with authority,

II.

Let us ask now what was the ground of the authority which Christ assumed. We are shut up here to one of two alternatives. Either the claim to authority which He did make was a rightful claim, or it was not. If it was not, then no man was ever guilty of such arrogance as Jesus Christ. To speak as truth's mouthpiece, and not as a seeker after it; to denounce the most terrible woes on those who refused to listen to Him; to make as much of Himself as He did of His message;—surely Jesus was a Pretender of the darkest dye, if He was a Pretender. But then the wonder is that arrogance so intolerable should have spoken the noblest morality, and lived the most stainlessly pure life. The supposition is absurd on the face of it. The only other alternative is to admit that His claim was just, that He had a right to the authority which He assumed.

What, then, was its foundation? It can be explained in His Own words. He said to His disciples 'I am the truth.' Mark what that means. I not only speak truth, I *am* truth. I am not only the stream, I am the Fountain too. What I speak is truth because I speak it. I cannot speak false, any more than a pure fountain can give out unclean waters. Is it any wonder that Jesus taught the people with authority? Truth has an authority of its own. It is its own guarantee. It commends itself to the pure conscience. When He who is the Truth speaks truth, He must speak with authority.

But if Jesus was the Truth, He was more, for such a claim transcends every thing human. We go again to His own words, and find Him claiming an exceptional relationship with God. He is none other than the Son of God, a Divine Person in human nature, making His humanity the medium of a divine revelation. 'He that hath seen me hath seen the Father.' The authority with which He spoke was God's Own.

We are brought, then, to this conclusion. Jesus taught with authority; His authority was the authority of truth, and reposed on the fact that He was the Truth, and further still that He was the Divine Son in our nature.

III:

It this be so, there lies upon every one of us the weightiest obligation to yield obedience to Christ.

Let us try to realize that Jesus stands before us as a God-sent Teacher, speaking with authority. It is useless to ignore this fact. We may close our ears against His words, we may turn our backs upon Him, but He is there all the same, teaching, exhorting, warning. We may as well acknowledge that He does speak with authority, and listen to what He has to say. If He is what He claims to be we shall not be excused for the indifference which has neglected to look into His claims. If He has a right to the authority which He assumes, we shall not be excused for the disobedience which has refused Him submission. A Teacher like Jesus, speaking with no uncertain sound about things which are of the most tremendous import for us all, deserves at least to be heard. It is just in the determination to give Him a patient hearing that so many men fail. They will not open their eyes to the fact that He does claim authority over them, and claims it in the name of God. They are afraid to listen lest they should have to confess that His claim is just. Some sin stands in the way which they fear they will have to relinquish. Are there none of us who suspect that, if we bow to the authority of Christ, we shall have to make some changes in our lives? Let us remember that our disobedience does not in the least affect His claims, and that if His words be true the gravest consequences will follow upon our refusal to submit to Him.

It should add to the solemnity of Christ's claims that His words touch the most momentous themes. It cannot possibly be of small consequence to a man that he rejects the authority of Christ. Christ did not hesitate to say that life and death were in the balance where He and His words were concerned. He mak s the most startling revelations of man's need and God's mercy. If Christ's words be true, men are alienated from God, and exposed to His righteous indignation. Their need is extreme, for they cannot deliver themselves from either the curse or the power of sin. The weakness and misery of men have touched the compassionate heart of God to its very core, and He in infinite mercy has given up His well-beloved Son to redeem them. Christ's message is that through the humiliation and work of the Son of God, complete deliverance is possible, and that 'He that believeth on the Son hath eternal life.'

We are brought face to face, then, with a Christ who not only invites us to believe on Him, but lays us under the deepest obligation to believe, and predicts a ruinous issue if we do not. Truly, this is no trifling matter. It is something to be treated with earnestness and urgency. It is the solemn duty of each one of us to deal with this Jesus in the privacy of our own hearts, and set le it once for all whether His authority is rightful, and whether we mean to submit to Him. I know that the voice of Jesus is not only a voice of authority. As we listen, its tones melt into unspeakable love, into ardent desire, into tender solicitude. But Jesus, the lover of men's souls, does not cease to be their rightful Lord. And it is a fatal mistake to suppose that, with such a glorious awful message as He bears, we can pass Him by with impunity. If He did come to reveal God, if He entered into the experiences of human life in order to perfect an obedience for our sakes, if He stretched out His hands on Pilate's Cross for our sins, there does lie upon every one of us the gravest guilt if we slight Him, and make His compassionate work of no account.

Shall we not face, then, this pressing question of our relation to the Son of God? Can we say that we have no need of Him? Is the guilt of sin so trifling that we can wash ours away? Are we so fortified against the assaults of evil, so well able to keep to the path of uprightness, that we have no need of His supporting Hand? Is our Wisdom so great that we can be trusted to be our own guides? I think our consciences, if we will let them speak, will support the claims of the Son of God. If we sit, like many, at His feet, and hear His word, heart and conscience will join in gratefully acknowledging His authority.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Referring to the six queries published in the *Bombay Guardian* of the 3rd Instant, I beg to write:—

I. No doubt, that the 11 disciples of our Lord were blessed ministers and devout Christians. What miraculous power of the highest order is required more? Luke x. 23-24. Mark xvi-18.

II. Human expedients! Look on the afflicted woman, who after expending her property, even to the point of poverty, appeared as a picture of "despairing of human aid." If our Lord did not promise to restore any invalid without the aid of human expedients, it was very kind of Him to promise that "He who believes on me shall not perish but have everlasting life." Mark v. 25-26. John iii-16.

III. Lo, I am with you alway, even unto the end of the world. Truly I say unto you, he that believes on me, the works that I do shall he do also, and greater works than these shall he do! Mat: xxviii-20. John xiv-12.

IV. "Prayer of Faith" can restore a sick person to his health. But there is no evidence that a "Vial of oil" contains a sacramental character.

V. What remedial agencies did Peter use, when he cured the lame person, healed Aenias of the palsy, raised Dorcas to life. When Paul said to the lame man of Lystra "Stand upright on thy feet," and made free a certain damsel of the spirit of divination? Were not these cases cured by Divine interposition?

VI. This question is solved by experience. We read about "Faith healing Houses" in America in which several heavy diseases are disposed of simply by means of prayer and the loving-hands of the Almighty. We see the Rev. C. B. Ward cured of a severe cough beneath a bunyan tree, so that he ejaculates:—"How shall I praise the prayer-hearing Jesus. Praise God through Jesus Christ by the Holy Ghost for his remarkable sudden answer to prayer!"

HENRY ZIEMANN.

Sáhibganje, 9/5/84.

DEAR SIR.—In common with Mr. Gillespie of Borsad, whose letter appeared in your issue of last week, I feel that I have a duty to discharge to the Christian public, in reference to the doings of the Salvation Army. For some time past sensational telegrams and exaggerated and misleading despatches, about the glori-

ous work said to have been accomplished at Ahmedabad, have been published in the *Indian War Cry*, the Official Gazette of Mr. Booth's organization known as the Salvation Army.

Mr. Tucker arrived here on the 25th March, and came at once to see me. I welcomed him, and gave him the use of the Mission Hall for a public meeting. I had arranged previous to his arrival to go to the Christian village of Shahawadi with the Rev. K. S. Macdonald of Calcutta, on the morning of the 26th, and told Mr. Tucker so. He expressed a wish to go along, and I said I would be most happy to arrange for his accompanying us. Mr. Macdonald did not come that day, so Mr. Tucker and I went alone; and when there he addressed the children of the boys' and girls' schools and went round the village. He was an object of much interest to the native Christians from his Fakir's dress and bare feet, as it was the first European, or indeed Christian, they had ever seen in this peculiar guise. In the evening a large audience assembled in the Mission Hall, in the city, to hear him. Next morning a large crowd collected opposite the Karanj garden for the same purpose. At his request I translated for his Lieutenant Mr. Weeresoorye, a C. M. S. Cingalese convert who spoke in English. After remaining for sometime in the house of Mr. Munsuk, a professing Christian, Mr. Tucker went to Bombay and his Lieutenant to the Christian village where he was asked to speak at one of the diets of worship. Then began what has been denominated by Mr. Tucker the outpouring of the Holy Ghost. Some members of the congregation were impressed, and professed to have received spiritual benefit. I was delighted to hear the news, and most anxious that God's work should be revived in the hearts of the Christians of the place, and nominal Christians savingly brought to a knowledge of Christ. Mr. Tucker returned from Bombay, and hastened out to Shahawadi, and continued to call on the people to come to Jesus. Eager and anxious to rise to a higher platform, the people under exciting addresses flocked to the penitent forms which he extemporised. The Pastor of the congregation was in full sympathy with the work till he found Christians of long standing and experience dubbed as recent converts. Called to tell their experience they said, as he did himself, that they knew Christ, and were rejoicing in Him for years; but this was not pleasing to Mr. Tucker. It was not "proper salvation." Old conversion was said to be "atcha nahi"; "abi kalo." And why so? An account of many conversions pungent and fresh must be sent to the War Cry, on which to appeal to the Christian public for funds to replenish an empty war chest. On the 5th April and three following days a Christian Mela was held at Borsad, and the Salvation Army appeared on the scene. At meetings held, well on to mid-night, under a tree in the Christian village, the people were called to surrender to Christ, which they were only too happy to do, and as each one rose from his knees to testify to the power of the grace of God, the big drum was beaten, the end of the Major's scarf waved round the head, and a loud Hallelujah uttered; and next day a telegram sent off to the War Cry of so many souls saved. It mattered not that the man was excommunicated for heinous sin, he had but to fall down at the penitent form, pray for the forgiveness of sin and rise and proclaim his faith in Christ, when the pœan of rejoicing was raised and another soul added to the ranks of the Salvation Army. On one of these occasions Mr. Gillespie observed, among the saved who had been brought up to the platform to pray for the unsaved, men whom he knew to be living in sin, and who slunk down from the "*Otlo*" before his scrutiny. Next day in the presence of Mr. Tucker and the church he called attention to this deception which was being practised, but, as after circumstances proved, without in any way affecting the Major so as to make him more careful. Mr. Gillespie has stated the result of the Salvation Army's work at Borsad, in your last issue, showing that it is confined to *two discontents* and a *number of excommunicates*

As soon as I heard that Mr. Tucker was teaching false doctrines, and had introduced divisions into the Borsad church, I sent a trusty messenger to him on his return to Ahmedabad to request him to confine his attentions to the heathen, and not to return to the Christian village. The message was duly delivered; but without deigning to give a reply Mr. Tucker and his Lieutenants marched off to Shahawadi, contrary to the etiquette of all Evangelical Churches. Is became my duty then to take stronger measures; so I wrote a letter to him charging him with teaching false doctrine, and telling him it would be my duty to undo his work, laying the responsibility of creating schism on his head and requesting him again to confine his mission to the heathen. Having STOLEN into a congregation of Presbyterians he now assumed the role of a highway robber. His converts had to be protected from "*an unsaved Native Pastor*" and by implication an unsaved European Missionary, so the request could not be complied with and an impertinent threatening letter was received from him in reply. Nothing now remained to be done but to take strong remedies to exorcise the Tucker spirit, and on last Lord's day to a large congregation Mr. Gillespie exposed the whole sham with the result that the people have returned to their allegiance and with few exceptions abjured the Salvation Army and its false teaching.

In the *Indian War Cry* of May 5th Mr. Weeresooreye had the audacity to publish a false and malicious libel on the Pastor of the Shahawadi congregation. The statement could only have one result, if believed, namely to lower him in the esteem of those over whom he was placed as a Teacher. He says "The unsaved native pastor of the place has not only resisted the Holy Spirit about his own salvation, but also has determined if possible to crush down the work." In Mr. Weeresooreye's presence Mr. Rambhai Kalyan, the pastor, stated in my hearing not only that he was assured of his salvation, but had been rejoicing in Christ for many years. The Missionaries of the Irish Presbyterian Church know him, by his holy life and upright conduct, to be one of the salt of the earth, but here this charitable man who does not need to pray for the forgiveness of sins makes a *false charge* and when asked to withdraw it and apologise for it he had not the manliness nor the Christian courage to withdraw a statement proved to him to be untrue but andaciously and weakly persisted in maintaining it. Yet an adulterer living in sin has only at the beat of drum to raise his hand and profess to have got "MUKTI" when the Hallelujahs of the Salvation Army are volleyed forth, and despatches framed on the taking of the citadel of Satan and the driving of the Devil to despair. How he can despair when some members of the Salvation Army excommunicated from the Presbyterian Church of Borsad appear in the bazar and give their testimony to the effect that they are washed from their sins in the blood of Christ, and are now perfectly holy, when their heathen neighbours know them to be reprobates engaged in nefarious practices, for which they were turned out of the Christian village, is more than I can understand. In this way the Lord is crucified afresh and put to an open shame. By their fruits ye shall know them. Not so, saith the leaders of this so called Salvation Army, but by their professions. In the same way if we judge this Sal. Army not by their loud and pharisaic professions, but by their fruits we shall find that it is not a means to advance the Kingdom of God, but that it is a stumbling block and a rock of offence.

Let Missionaries be on their guard, and let them keep the Army to what ought to be its legitimate sphere of work—the world. It, with my experience of their doings, seems to me to be the duty of every Christian man to set his face against this travesty of our most Holy Religion. Well hath Lord Shaftesbury said:—

"It seems to me a work of the Devil who having long tried to make Christianity odious has changed his hand and endeavours to make it ridiculous."

I am, dear Sir, faithfully yours,
WILLIAM BEATTY,
Missionary Irish Pres. Church.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 7-30 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8 30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Received for Gospel Hall, Picket Road, from R. S. A. Rs. 5; Paulina, 8 as.; Mrs. L. E. F. Rs. 10; Amicus, 15.

METHODIST CHURCH SERVICES.
Sunday the 18th May 1884.
Grant Road.

7-30 A. M. Sunday School; 8-30 A. M. Sermon by Rev. W. H. Stephens; 6 P. M. Sermon by Dr. J. S. Stone.

MAZAGON.

4-30 P. M. Sunday School; 11 A. M. Sermon by Rev. G. Bowen; 6 P. M. Sermon by Rev. W. H. Stephens.

DEAN LANE HALL, FORT.

9-30 A. M. Bible class and Sunday School with black-board illustration by Dr. J. S. Stone; (All are cordially invited) 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Rev. C. P. Hard.

Epitome of News.

SATURDAY, MAY 10.

—Wittoo Hurree, a dhobie of the Mahratta caste, who was found guilty at the last Criminal Sessions of the High Court of murdering his wife Casee, and was sentenced by Mr. Justice Bayley to be hanged, was duly executed yesterday morning on a gallows erected at the west front of the Common Jail, Oomercarry.

—At Duki, an attempt was lately made on the life of Captain S. W. F. MacMahon, of the 3rd Bombay Infantry, by a Ghazi. Captain MacMahon was wounded, but he shot the Ghazi on the spot.

—Among the inscriptions brought home by Mr. Rassam from his explorations at Aboo Hubba is one of peculiar interest, which has formed the subject of a translation by Messrs. Pinches and Budge, of the British Museum.

"The inscription is engraved on a conical block of white marble, and is in almost perfect preservation. The front face of the stone is covered with a quaint and valuable series of dæmonological and astrological emblems, such as figures of the serpent, crab, scorpion, bull, two-headed dog, and a remarkable com-

pound figure of a scorpion sagittarius. The monument dates from the 12th century before Christ, and is a grant of certain civic and viceregal rights to a man named Riti-Merodach over the city of Bit-Karziyabku by King Nebuchadnezzar I., who seems to have been a usurper, as his father's name does not appear in the inscription. Early in his reign a remarkable comet appeared, which, according to a table in the British Museum, is said to have had a tail like a scorpion. Upon this omen the King marched to obtain satisfaction for certain border forays on the Kings of Elam and South Kurdistan. It is thought that the curious figure above referred to—the scorpion sagittarius, which is placed as if marching before the King—is intended for a representation of this comet. The expedition suffered greatly from want of water, and met apparently with a serious reverse in a battle fought on the banks of the Uial, the mordern Disful. The army was saved from total defeat by the assistance of Riti-Merodach, who burned his city and destroyed the bridges so as to hinder the advance of the enemy. In return for this timely succour the Babylonian King made his friend ruler of the district, free from all taxes of tribute. This inscription is the largest historical document of ancient Babylonia which has been recovered, and its importance even in ancient times is curiously proved by the fact that there was obtained from Nineveh a small fragment of a duplicate copy of the inscription made by order of King Assurbanipal 500 years after the original document was written.

Monday, May 12.

—A short-time movement among the mill-owners of Bombay has failed to be carried.

—A very gloomy letter from General Gordon, dated April, 4, has been published. Writing on April 4 to a friend at Jaffa, he says:—

No human power can deliver us now, for we are surrounded, and unless God causes the savage Arab tribes to disperse, no English troops will do so until they have sacked Khartoum and massacred the inhabitants. The Mahdi is only a name now, what the people want is plunder.

The *Pall Mall Gazette* says that when General Gordon wrote thus he was evidently at "the place of wailing" under the influence of a severe fit of "the doles." A telegram, dated four days later, in which he speaks more hopefully of his position, showed that the temporary fit of depression had passed.

—The following extract from a letter from Dr. Schliemann, dated Tiryus, April 11, 1884, appears in the *Athenæum*:

I have succeeded here in a wonderful way, having brought to light an immense palace with innumerable columns, which occupies the entire upper acropolis of Tiryus, and of which the floor and all the walls are well preserved. . . . Of paramount interest are the wall paintings, which my architect and collaborateur, Dr. Dorpfeld, is now copying with the same colours. Of the very highest interest are also the vase paintings, with the most primitive representations of men and animals. The plan of the wonderful prehistoric palace can be made with great accuracy, and it will excite universal amazement, for nothing like this has ever turned up. . . . The capital found is one of the most ancient Doric order ever discovered."

—The body of a Hindoo child murdered for the sake of a silver waist band, has been taken out of a well in Bhooleshwar, and one Visram Gopal, suspected and arrested has confessed that he murdered the child.

—*Times of India*; Lahore, 12: Placards containing seditious matter are reported to have been found put up in many places in the city of Umritsur during the past few days. The documents are attributed to the Kookas. This is the outcome of the excitement caused through the new municipal elections under the Local Self-Government Scheme. The detachment of European troops which had been reduced to two companies has been strengthened to a wing, whilst additional native troops have been sent from Meean Meer. Evidently mischief is apprehended.

—The death is announced of Babu Gya Pershad, the well-known banker of Allahabad.

—A correspondent of the *Australasian* records a curious coincidence of travel. In London Mr. Clapp, the managing director, and Mr. Duncan, the engineer of the Tramway and Omnibus Company, separated, each bound for Melbourne by a different route. Mr. Clapp crossed the Atlantic, spent four days in New York, took the rail overland to San Francisco (with 12 hours' detention from snow on the track), sailed the Pacific, *via* Auckland and Sydney, and then to Melbourne by rail. Mr. Duncan left London a few days later per P. & O. mail route. He lost two days at Brindisi and two days at Colombo, landed at Williamstown, and coming thence by rail, he and Mr. Clapp arrived at Spencer-street station within ten minutes of each other!

Tuesday, May 13.

—*Times of India*: Simla, 12: This year's opium crop is expected to be exceptionally bountiful. Although the government will be ultimately benefited, the immediate result of this abundance is to involve it in a large expenditure for payment to cultivators.

—Religious enthusiasm is at times displayed in a strange form We learn from a Ceylon paper that the King of Cambodia has sent a number of gifts to the Buddhist Pali College in Colombo, including a brush made of his own hair, to be used for sweeping in the room where the image of Buddha is kept! His Majesty has parted with a lock of his hair in good earnest.

—At Sheffield, on the 24th ult., Mr. Samuel Osborn, head of the firm of Samuel Osborn and Co., Clyde Steel Works, Sheffield, was presented with a valuable testimonial in recognition of the recent discharge by him of all the liabilities of Samuel Osborn and Co. The firm failed in 1874, and a composition of 12s. in the pound was accepted by the creditors. The amount required to discharge the moral obligation was £28,000, and this sum was recently paid by Mr. Osborn. The subscribers to the testimonial fund included most of the creditors. Mr. S. H. Burrows, of Sheffield, made the presentation, the value of which was £250.

—The Pope confirms and renews all the acts and dispositions of his predecessors against Freemasonry. He exhorts all the faithful to conform scrupulously to them, and points out to the bishops what means they should adopt to prevent the increase of this sect.

—The mother of the late Sir Cowasjee Jehangir has just died, aged 88.

—*Bombay Gazette*: The news that a treaty of peace has put an end to the complications which threatened open war between France and China will be received with a general sense of relief by all who are interested in the tranquillity of the further East. We need now fear no interruption of our trade with China. The opium revenue will not be jeopardised by blockades. Nothing could be more satisfactory so far as those immediate interests are concerned.

—In the same is a notice of an American invention known as Willaston's waterproof roofing. "It is a vegetable fibre prepared under immense pressure, which makes it as hard and impervious to water as metal, while it is light as card-board. The cost is only fourteen annas the square yard; it requires no boards underneath it, as felt does; and its extreme lightness will render the heavy timbering required to carry other roofing material quite superfluous. It can be put up with the utmost rapidity, seeing that a man can carry on his shoulder a roll containing twelve or thirteen hundred square feet. It is made in different breadths, some being fifty-four inches; it does not corrode, and therefore does not require paint or varnish, though it will take either. In the Fisheries' Exhibition in London it was used for covering in the sides of buildings, and it is stated that it would be available for the same purpose in the Bombay building.

—Another volcanic eruption is threatened in Java. According to information which has reached the *Batavia Dagblad*, there is increasing uneasiness regarding the Merapi, one of the Java volcanoes, from its being continually active. The mountain is now kept under constant observation, the Government being daily informed by telegram how matters stand. Measures have been taken for the protection of life and property in the event of a serious eruption occurring.

—The following, signed by "Captain Grundy" is from a special Supplement of the *War Cry* of yesterday, Borchasan, Apl. 5: Left Borsad yesterday morning at day-dreak, 8 of us including 3 boys, drum and flag,—passed through village of Dübasbe singing—arrived at this village (Hindoo). March through. Open air meetings—then big meeting at distant end of village, crowds of Natives. I pleaded much with God to give us one soul in this our first meeting as a sign of approval. He heard and answered—one Hindoo came and knelt down for Salvation, then a pause followed by a mighty outpouring of the Holy Ghost. One man was so mightily convicted as he stood that he roared and groaned and wept like a mad man, the people said he had a devil—but it was not long before he got blessedly saved. Then came the smash 24 Hindoos mostly big strapping men, crying for mercy, I could only stand and weep and rejoice alternately.—Here was a man a Heathen in every sense of the word, a Hindoo, he had heard little or nothing about Jesus, he stood looking on, what was passing in his mind none but God knew, he suddenly yelled out making such a noise that I feared some one had stabbed him in the back, but no—for the next minute he is sobbing on his face, crying to Jesus to save him. Surely this is the work of the Holy Ghost. Oh wonderful power of God.—We returned to a grove of mangoe trees where we encamped for the time. All through the day Natives came in crowds to hear about Salvation, and before five o'clock we marched around the village 50 strong—a solid block of saved Hindoos. Natives with instruments, making most discordant noises. Hitherto no women had ventured out perhaps owing to the fact that we left all the women at Borsad. I was much exercised in my soul about this. God heard our cries and the two following meetings the charpoys which composed our penitent forms were crowded, with Hindoo women seeking the Saviour—before we closed for the night, between 70 and 80 had professed to find Jesus. Many pray aloud and can read and write—out of these only one was a professing Christian, the rest Hindoo, very few children have come out—but we have got the fathers and the children will follow. The Natives have brought us their Hindoo charms —*Trophies of the War*. When we went to sleep under the trees they came there and slept with us all night, they are so fond of us. We came without blankets or furniture of any kind, but we have wanted for nothing, they bring us heaps of food, but it is much coarser here than what we had at Borsad, it requires a strong digestion to stomach some of the curious dishes they put before us.

They took our flag and planted it in the centre of the village—we are going to make one to-day for them to keep. They all want to be enrolled as Mukti Sipahis. I told them if they joined us they would have to fight. I told them about the man at Nishraya, who when heathen, was afraid to come to meetings. I told them if they were willing to die for the

Lord Jesus, we would accept them, there were plenty of Christians not in the Salvation Army—(of course this was only to test them). However they would not be daunted, and declared themselves ready to live and die fighting in Muktifauj. We have appointed four of the leading converts who can read and write to superintend the work until we return. It was necessary to make these Jamadars, if you do not approve of them you can appoint others when you come.

—A cope made for Pope Pius II, having precious stones of the value of £80,000, bequeathed by him to the Cathedral of Pienza, has been stolen. How many have died of hunger in Italy and throughout the world that might have been kept alive by the money buried in this senseless way.

Wednesday, May 14.

—*Times of India*: The prospects of an ice famine at the very hottest time of the year is not pleasant to those who remember the annual inconvenience caused by the gross mismanagement of the old Tudor Ice Company. The Bombay Ice Company were, our readers will be sorry to learn, burnt out of their factory yesterday morning, and damage to the extent of about one lakh of rupees is supposed to have occurred. The Company have fortunately a reserve factory known as Cutler's, a rival concern which they bought up soon after starting. Cutler's Factory has, however, not been worked for a considerable time, and several days will elapse before it can be put in working order.

In the meantime ice will be brought from out stations.

—In Calcutta there is a marked diminution in the deaths from cholera, *viz.* 106 against 207, and 174 in the two preceding weeks. Smallpox also is abating.

—The *Pioneer* says:—A letter received in India, dated Bagdad, the 19th of April, fully confirms the recent statement made regarding the extent of the floods in the Tigris Valley. The stretch of water about the city on the north-east, east, and south-east is twenty-two miles long by two broad, and when the floods subside, the exhalations from the marshes which will be left are sure to give rise to serious sickness during the hot summer months. The value of the crops destroyed is estimated at £300,000, and trade generally is suffering, as all communication with Persia is cut off for a time.

—*Indian Churchman*: Two new Dioceses are about to be formed in Canada, Assiniboia, and South Athabasca. Many years ago we remember an Article in the old *Christian Remembrancer* on the increase of the Episcopate of the Anglican church. The writer contemplated the possibility, though he confessed it to be a very remote one, that the number of Bishops in direct Communion with the see of Canterbury might some day rise to two hundred. We have now reached fully this number, a fact which may well encourage those who are tempted to imagine that our Church is in any way losing her influence.

—*Indian Chr. Herald*; Those who were Mr. Hastie's abettors and advisers or who were moved by spite against some one or other of the parties involved in the case, will, of course, cling to him still, but even they we feel almost certain will not help him *financially*. That would be a very honourable course indeed, that is, to pay off the costs of the trial with damages, and then to carry, if possible, the cause to the Privy Council. But we fear there is little chance for this. Miss Pigot is not going to appeal to the Privy Council for a larger sum in the shape of damages, and as the decree against Mr. Hastie is only for Rs. 3,000, he has no right of appeal under the law, which requires the value of the subject-matter on appeal to be not less than Rs. 10,000.

Thursday, May 15.

—*Gup and Gossip*: Mr. G. I. Holyoake has come forward to contest Leicester in the Liberal interest. If he wins, we may perhaps hear something more about the Affirmation Bill: for Mr. Holyoake announces that he will not profane the oath "by solemnly repeating words which indicate no corresponding belief in my mind." Mr. Holyoake is not a second Bradlaugh. His life has generally been considered irreproachable, and his principles are not always opposed to received opinions. What will the Conservatives do? I cannot resits quoting Mr. Gladstone. It might serve to reassure those whose faith in the grand old man has been sorely tried by recent events. "I follow," says Mr. Holyoake, "in the path of the great minister who last week brought in our new Franchise Bill. All other ministers bringing in Reform Bills have studied how many they could exclude from it. Mr. Gladstone has been the first minister who has studied how many he could include in it. I am for trusting the minister who trusts the people, and for supporting with my vote his foreign policy, which is just without sentimentality—brave without swagger—which keeps faith with treaties adversaries have made—fights with English courage, and English honour, and does not knowingly murder for prestige."

—*Bombay Gazette*: Sir James Fergusson has deigned to enter into a competitive contest with certain of the subjects under his Government, and together with Mr. Maneckshaw Dhunjeeshaw, inspector of the B. B. and C. I. Railway Police, and Mr. T. Thomson, has been declared by the examiner to have passed with credit, and so approved himself an extraefficient member of the Bombay branch of the St. John's Ambulance Association. We congratulate him on his success, and feel sure that his high official position did not prejudice in his favour Dr. Greany, who tried the qualifications of the sixteen candidates that presented themselves for examination.

—The Str. *Lombardy* with English mails left Aden for Bombay, Tuesday, 5 p. m.

—*Times of India*: A Mahomedan preaching institution has been established in Bombay. Premises have been engaged near the Two Tanks, Grant Road, and services are held there daily.

Friday May 16,

—*Times of India*: An attempt is being made, we are told, to fill the two new reservoirs at Malabar Hill and Bundarwarra, but considering the time that has already been occupied, the attempt cannot have had much success. Why, in the name of all that is reasonable, is this attempt not postponed until the weather is cooler and water more plentiful? Considering the years we have had to wait for the Malabar Hill reservoir, a week or two more or less would not seem of much consequence, and it is intolerable that a large proportion of the inhabitants of Bombay should be put to such inconvenience in the hottest and most trying part of the year.

—Same: More than one local firm yesterday morning received telgrams from New York confirming Reuter's message of a panic on the Stock Exchange in that city and of numerous failures amongst trading firms as well as Banks. Details are, however, wanting, the name of even a single firm or Bank not being mentioned, as far as we have been able, so far, to ascertain. The private telegrams were apparently sent to explain the unlooked-for drop in the value of cotton both on the spot and for "futures," which were quoted yesterday morning.

—Mr. Cleveland, for 26 years connected with the Bombay bar, leaves Bombay to-day for England.

—*Times of India*; Bagdad. Apl. 20: A rapacious Government has by the most unscrupulous exactions reduced the producing powers of the country to the lowest ebb. I recently heard that the Sultan's agents had purchased for £500 land which had yielded its owner, a sheik of the Montifik tribe, £30,000 a year. This, in the nineteenth century, seems almost incredible, and trouble on this score was anticipated; but the floods will, probably, settle the dispute, as the land in question is entirely submerged.

—Deaths last week, 487. By Colera, 17.

—More of the bad engineering so characteristic of India. *By Gazette*, Calcutta, 15th: The first caisson of the new Hooghly bridge, which so successfuly floated and then sunk last month, has just been washed away with the whole of the works of the first pier, entailing a loss of nine lakhs to the Government.

Selections.

GENERAL GORDON'S "REFLECTIONS IN PALESTINE."

The following extracts from General Gordon's "Reflections in Palestine," just published by Messrs. Macmillan and Co., will give the reader, says the *St. James's Gazette*, a fair idea of the writer's theories on the Fall and the Redemption of Man, which are his main topics. These passages, however, are taken from various parts of the book, and must not be understood as supplying all that the author has to say on the subject of his meditations, by any means.

BAPTISM.

Man was left in Genesis dead from eating [the apple]; Baptism raises him from the dead, and Holy Communion gives him of the tree of life.

Eating connects the Holy Communion with the tree of knowledge of good and evil.

The history of man is creation, eating, death; resurrection or new creation, or regeneration, eating, and life eternal.

Somehow I think both Baptism and Holy Communion have very much to do with the body, for the elements in each sacrament are inseparable from the body; the elements in one case being externally, in the other internally applied.

I expect that as water retains in itself the impurities of things placed or washed in it, so the font retains the guilt of sin. It does not seem as if the Holy Ghost used the water as a vehicle further than as rendering it efficacious to remove sin, for it was when Jesus (who, though he had no sin, was man at His baptism) arose out of water, that the Holy Ghost descended on Him. God is not bound to Baptism, for John the Baptist was filled with the Holy Ghost from his mother's womb, and Cornelius received the Holy Ghost before Baptism. Believers go into the font as sons of Adam, and emerge as sons of God.

What did we lose by the first eating? (I do not like the word "fall" it is not scriptural.) We lost the Holy Ghost. What did we gain by the second eating? (Either spiritually or actually we must feed on Christ). We gained the Holy Ghost. Think over that, for it is very important.

The loss of the Holy Ghost is separation from God—death—so we are naturally dead in God's sight, and when we are immersed in the font, we figuratively own it by our burial in the water.

Adam, the first man, came out of the water in the first creation. He sinned; we were in him and all died in him, so we are all dead in Christ's sight. We are, then, all in a place common to all—the grave, the place of the dead. We acknowledge that when we enter the waters of the font, we are as Adam was. We rise out of the font in the new creation, in the new Adam, Christ. In Him, we are no longer dead. We live. Our emerging from the font is resurrection, and in Him we receive (what we had previously lost) the Holy Ghost, which is our life.

In Adam all men are created, die, return to the dust, go into one receptacle out of which they came. What is the gathering place of all men?—the grave. Christ, the second Adam, gathers us together, from that grave in Himself, the new creation. Baptism figuratively says we go back to Genesis i. as we enter the font, and we rise out of it in the new Adam, Christ. We feed on the tree of life. We rise, as it were, in Revelation xxii., where there is the river, the tree of life, God and the Lamb.

CONNECTION BETWEEN THE FALL OF MAN AND HOLY COMMUNION.

I am going to work out the Fall for you.

"Tree of knowledge of good and evil"—tree of learning what is to be known of good and evil. By eating of this tree man became as God," for God said:—"Behold man is become as one of us, to know good and evil," where "become is from the Hebrew, "to experience the same as," "to become like," to be "made." This is remarkable, for it would imply that though man was made in the likeness and image of God, the faculty of knowing evil, though it must have been present, was not developed in him before his eating. Angels and devils could never be said to have become like "one of us."

Had Eve never eaten what was forbidden she never could have been worked in by the spirit of disobedience, Satan; and, look at it as you will, the reflection must strike us that by the fact of her eating she admitted Satan to enter and work in her.

There can be no doubt but that Eve's eating of the forbidden tree was a fellowship with Satan first, because Satan was with her; secondly, because it was not in fellowship with God; thirdly, because it was with the spirit of disobedience.

If the prince of the power of the air works in the children of disobedience, he must at one time have worked in every one, for all have definitely sinned, and he must have worked at some period subsequent to the creation of man, and it is manifest that he did so when Eve disobeyed. Therefore, it is thus that he worked in her, and he worked in her because she ate of the forbidden fruit. There is no necessity to think that he was the fruit, but he was in the fruit. Take the mode of acceptance of the body and blood of our Lord. We believe that the bread and wine, through God's ordination, are instrumentally the cause of mystical participation with Christ, by which He becomes wholly ours, and we become His as closely as His flesh is His body, and His blood is His blood. And it is by the bread and wine that that cementing union is accomplished, by eating and drinking His body and His blood, by the actual fact of so eating. Now here we do not believe that the bread becomes flesh, or the wine blood, neither do I suppose that the fruit was changed; but I think there can be no doubt but that there was a real spiritual entry of Satan into Eve's body by the fact of her eating.

I think it is established that the prince of the power of the air entered us and worked in the children of disobedience by the fact of Eve's eating the forbidden fruit. She was out of communion with God, and lost the presence of the Holy Ghost, by whom we have communion. This is implied by the Restoration in Christ when He restored to us that union which is by the Holy Ghost, the promise of my Father the earnest of inheritance. From the passage, Rom. viii 11. the spirit of Him who raised Christ from the dead shall quicken your mortal bodies by His Spirit which dwelleth in you. I would think that the Holy Spirit is in union with the soul, in the first place, and that He then, by the quickened soul, quickens the mortal body. As the Holy Ghost can only work on the soul, which is spiritual, in a spiritual manner (and, one may say, irrespective of the body), how is it that that body, which by an actual fact (that of eating) fell under the power of evil, can be reached? and though I put this with all diffidence, I think that it is reasonable, and also scriptural, to think that it is reached by the same medicine as that by which it fell and allowed the entry of Satan—that is, by eating.

There is a close connection between the Sacrament of the Lord's Supper and the resurrection of the body. "Whosoever eateth my flesh, and drinketh My blood, I will raise him up at the last day."—St. John vi. 54. And we feel this—that if we actually participate worthily in His Sacrament, we do by spiritually eating that bread and drinking that wine, receive His body into our bodies, and His blood into our blood, cleansing us wholly; and is it possible to think that these bodies can ever perish after such an intimate union with the Godhead as the eating and drinking of His body and blood implies!

A——, in Mauritius, wrote to me the other day: "I have much to put up with, and get snubs enough; but I have kept to the eating [at the Holy Communion], and I do not care for them now." He was not what you call religious; but he was struck by the analogy, and ate, and lives for ever.

I have, I think, established the poisoning of mankind. I will try and explain my belief respecting the antidote. In nature a poison is taken into the body, in which it spreads its virus; to neutralize it, an antidote must be taken into the same body, in which it must spread its healing effects. In nature man does not trouble himself, if poisoned, as to how and in what way the antidote will work; he may not know how it may work, nor how the poison he suffers from has worked; it is enough for him that he suffers and wishes his cure. He takes the antidote in trust, just as he may have taken the poison in trust; for, as a rule, he does not try and poison himself. Now analogous to the "Thou shalt not eat"—the words God spake to man at the first—are almost the last words of Christ to His disciples, and through them to the world—"Take, eat, this is my body." Here, then, is an actual substance (bread) to be eaten, taken into the poisoned body, assimilated with it, and which actual substance is bidden to be eaten by Christ, and is the vehicle or conduit by which Christ imparts His divine attributes to that poisoned body; just as much as the vehicle or conduit by which Satan imparted his evil attributes to that body and poisoned it.

TRYING TO HELP THE POOR.

THE other day a company of missionaries belonging to different missions and from different stations compared their experiences in the matter of trying to help poor and embarrassed people in this country into independence. Some of the gentlemen had had a very long experience. Some had spent many hundreds of rupees of their own, and some had been agents in dispensing thousands of rupees of other benevolent persons in trying to put the impoverished upon their feet in such a way that they could thereafter walk alone and help others. Some of the experiments had been on Hindus, but more on Christians.

The most common form of the experiment had been lending or giving money for some agricultural purpose, such as buying or releasing a field, or buying oxen or seed, or paying land taxes. Some experiments had been,—furnishing sheep to those who wished to try sheep raising, setting up men in other business, or advancing money without interest to men in service who had to pay a considerable part of their wages in interest. Another experiment had been,—trying to teach boys different kinds of trades.

The results, as reported, showed that the successes had been few and doubtful; the failures were many and unmistakable. One considerable experiment is going on, the result of which cannot yet be given.

The main cause of the failures was admitted by all the gentlemen to be the weakness of character of the poor and embarrassed classes in this country. They are in trouble, not because they had not the means of supporting themselves comfortably. Otherwise, when they were supplied with these means, they would have succeeded. The cause is that they have inherited from their ancestors, and have still further developed in themselves, moral qualities which doom their possessors to pecuniary trouble. The first of these faults is a very light feeling of responsibility in regard to keeping promises. For example, it had been the practice of all the experimenters to get those to whom they loaned or gave money to promise not to incur new debts without consulting the former. Such promises were never or very rarely regarded. A second fault is lack of foresight. Most of those on whom the experiments had been tried had been in the habit of paying, even out of their poverty and distress, instalments on debts. In fact the practice of paying interest and instalments on debts is so universal in this country that it is positively certain that even poor people *can* live within their receipts and occasionally lay a side a portion of them beside. But when those on whom the experiments had been tried were free from the charge for interest and often free from the instalments also, they rarely felt able to lay aside anything. They had no foresight. Making payments for past expenses is possible. But relieve a poor Indian of charges for past expenses and ask him to lay up for the future what he would otherwise have paid for the past, and it is like telling a fish to fly and a bird to swim. A third fault is carelessness in the use of money. The man who lives from hand to mouth will put into his mouth all that he gets into his hand, though he might enjoy far more comfort by practising economy and care. The poor are proverbially extravagant, when they can be.

The above conclusions will be confirmed by the money lending class. Some of these missionaries had tried to interest sawakars in helping the poor by loans at easy rates for long terms. The sawakars replied, "We *know* from experience that such people will not do what they can to repay loans; hence we will have nothing to do with them." We have often expressed the opinion that sawakars are needlessly blamed for extortion. The borrowing classes are morally more culpable than the lending class.

How, then, are the poor and embarrassed to be helped? They must be helped by remedying the *cause* of their troubles, not an incident connected with it. The cause is not lack of money, but lack of character. When money is supplied, it should be supplied in such a way as to strengthen character. In the company of missionary experimenters above, the one who had failed least was the one who had been accustomed to supply money in the form of loans and had strenuously sought to lead all borrowers to pay at least interest at regular times. Several reasons must deter most missionaries from doing much in this direction. But it is bad for character and a waste of money to be easy going in money matters with those who are careless. All successful experiments in pecuniarily and even morally elevating the poor in Europe and America have had as one element the *requiring* those assisted promptly and regularly to pay their dues, and leading them somehow or other to lay up something for the future. Much kindness and wisdom are needed in thus helping the poor. But it is the truest help for it helps them to help themselves, and to be able to help others also.

The history of benevolence in India pointedly and painfully teaches the same lesson. For ages giving alms in money and grain and clothing has been inculcated and widely practised as a chief religious duty. What good has it done? It has multiplied the poor and made them more helpless. Rulers who enforced labor from multitudes are cursed as

evil, and those who lavished occasional largesses and established regular alms are praised as models of piety. The latter injured the land more than the former.

Developing industrious habits, honesty, economy and foresight must be aimed at in all efforts to help the poor, and lending or giving them money will be of no use, unless such moral qualities are developed. If the one simple habit of laying up something for future wants, and the habit of carefully keeping accounts were contracted by the poor, these two habits would be of great moral value.—(*Dnyanodaya.*)

A MOTHER SEAL'S LOVE.

During the visit of an excursion party to Anacapa Island, a young seal pup only a few months old was brought away from the island. The little animal was secured by a rope around one of its fins, and tied within a small yawl belonging to the sloop. Shortly before sailing, a large seal was noticed swimming around the sloop anchored off the cove where the capture was made, uttering loud barks and at times howling piteously. No particular attention was paid to the animal at the time or to the little captive, which at times barked in response to the old dam's plaint.

The boat sailed away, making for Ventura shore. When off San Buenaventura, a calm in the wind decreased the speed of the boat, when a large seal was noticed near by. On reaching the wharf at Santa Barbara at two o'clock the next morning a seal was again discovered swimming about the boat. It was not supposed that this was the mother of the captive, or out of pity for its misery the pup would have been thrown overboard. To better secure the pup until daylight; the rope was taken from its fin; and it was tied up in a jute-sack, and let loose upon the deck. Soon after coming to anchor, the seal responded to its mother's invitation by casting itself over board, all tied up as it was within a sack. It is asserted by the man on deck that the mother seized the sack, and with her sharp teeth tore open the prison of her offspring. This, however is a mere conjecture. If it did, the little pup was saved: otherwise, it would drown tied up in the sack. The incident was the more interesting from the fact that the old seal had to follow the sloop at least eighty miles over the ocean in a hopeful endeavor to rescue its young.—(*Christian at Work.*)

TELEGRAPHIC NEWS.

Cairo, May 8th: The garrisons Dongola and Korosko are in a disaffected state. Egyptian reinforcements have been sent to both places.

9th: The Governor of Dongola reports that the country southward of Debbeh is in open rebellion. Khartoum is now completely invested, and messengers are unable to reach the town.

Shanghai, 9th: The Council of State at Pekin has condemned the proposal of Li Hung Chang for an immediate conclusion of peace with France.

Berlin, 9th: The German Parliament has read a second time the Bill for prolongation of the Anti-Socialist Law.

London, 9th: Earl Granville, replying to a question in the House of Lords last evening, said that no official confirmation had been received of the cession of Sarakhs to Russia by Persia, but he promised to make enquiry upon the subject. His Lordship stated that the Russian Government had assured the British Government on the 4th of September last, that Sarakhs would be always outside the Russian frontier.—An open breach has occurred between the Marquis of Salisbury and Lord Randolph Churchill, the latter wishing to reorganize the Conservative party on a popular representative basis.—It is understood that Turkey will adhere to the proposal of an Egyptian Conference, provided that the whole Egyptian question be discussed. The Porte also urges that the Conference should meet at Constantinople.—Mr. Gladstone, replying to a question in the House of Commons, said that the place where the Egyptian Conference would be held has not yet been fixed upon. The basis of the Conference, he said, was contained in the invitation sent by her Majesty's Government to the Powers. It was, however, within the discretion of any Power to raise any other question besides the financial one, but if this was done it would be like calling for a new Conferenee. The right hon. gentleman said he could not undertake to say that the Powers would forbear from going beyond the terms of the invitation.

10th: News from the Cape states that a rising has occurred in Zululand, and that the British Resident, who has been attacked, has asked for assistance.—The difference between Lord Randolph Churchill and the Marquis of Salisbury has been arranged, the result being substantially in accordance with the views of the former.—The dynamite emissary, Daly, who was arrested at Birkenhead on the 11th of last month for being found in possession of infernal machines, has, with his accomplices, been cymmitted for trial.—With reference to the *Observer's* statement yesterday that orders had been given at Cairo to prepare for the despach of ten thousand British troops relieve General Gordon in October next, it appears that the orders have not yet been received there, but are hourly expected.—The proposed expedition is in accordance with the advice of the military authorities at Cairo.

London, 11th: To-day's *Observer* states that orders have been received by the military authorities at Cairo to prepare for the despatch in October next of a British expedition consisting of ten thousand men to relieve General Gordon. The expedition will be under the command of Lord Wolseley.

Cairo, 11th: The Mahdi has ordered Osman Digma to take Dongola and advance with his forces into Upper Egypt.

Constantinople, 11th: The Turkish Government has agreed to the Egyptian Conference being held in London.—Midhat Pasha, dead.

Haiphong 11th: Frequent skirmishing has taken place between the French troops and pirates, culminating in a battle lasting for four days. The French loss has, however, been trifling.

St. Petersburgh, 11th: The *Journal de St. Petersbury* in its to-day's issue contradicts the statement that Persia has ceded Sarrakhs to Russia.

London, 12th: The *Times* publishes a telegram to-day, stating that a treaty of peace was signed between France and China at Tientsin on May 11. China recognises the French protectorate over Tonquin and Annam with existing frontiers. The contracting parties will together regulate the frontier police and customs. The province of Quangsi, Quangung and Yunnan will be opened to trade.—No indemnity is to be paid by China.

Cairo, 12th: A complete panic has taken possession of the garrison at Dongola.

London, 13th: The news contained in the *Times* telegram of yesterday, of the Franco-Chinese treaty of peace, is confirmed.—In reply to the vote of censure proposed by Sir M chael Hicks-Beach in the House of Commons last night in connection with the attitude of the Government towards General Gordon, Mr. Gladstone said he owed a duty both to General Gordon and the country. He said he must consider English blood and treasure and the difficulties of the climate, but that he would nevertheless employ every means to protect General Gordon if he was endangered.—The debate was adjourned.

Paris, 13th: The recall of the bulk of the Tongking expedition has been decided upon.

London, 14th: On the resumption of the debate on Sir Michael Hicks-Beach's motion last evening Mr. Forster, Mr. Goschen, and members of the Opposition made speeches in which they severely criticised Mr. Gladstone's declaration of the previous evening as being incommensurate with General Gordon's danger.—The Marquis of Hartington reiterated the impossibility of risking a British expeditionary force to the Soudan before September, but said that if it were necessary, and the practicability of the expedition proved, the country would not grudge, at any sacrifice, to rescue General Gordon and the beleaguered garrisons.—The motion was eventually negatived with a majority in favour of the Government of 303 votes against 275, the Irish members voting in the minority.—News from the Cape states that the rebellious Zulus have been repulsed by the British Resident.—H. M. Troopship Euphrates arrived at Portsmouth on the 10th inst.

Cairo, 14th: Another Egyptian battalion is being despatched to Assouan.—The British Government have vetoed the despatch of Egyptian troops to Wady Halfa from Assouan, and also deprecate Nubar Pasha's departure from Cairo to attend the Egyptian Conference.

New York, 14th: A panic has occurred on the Stock Exchange here to-day, and several large failures in the banking and commercial world are announced.

PASSENGERS SAILED.

Per Str *Clan-Arthur*, 15, for Liverpool:

Mrs Wallinger and child, Mrs Duff and four children, Mrs Maclean and four children, Mr Ingham, Major Senior, Mrs Edgelow and infant, Mrs Kemp and two children, Lieut and Mrs Gordon, Major and Mrs Hughes and child, Lieut Pollard, Mr E Horwood, Dr Biggar, Mr H R MacDougall, Lieut Colonel E Austin, Mr James Moor, Mr Angers, and Mr P D'Este.

Per P and O Str *Nizam*, 16:

For London—Mr James B Millar, Mrs Shaw, Lieut W G Renton, Dr Grant, Major E Gunthorpe, Mrs Tomlinson, Mr P E Troy, Mr and Mrs G D Lemon and infant, Mr Jardine, Mr W D Pratt, Mr H Dear, Mrs McGregor and 3 children, Mr and Mrs King, Col and Mrs Lloyd, Mr C T Wills, Mr B A H Wadia, Comdr Bolitho, RN, and Capt and Mrs J C Baxter.

For Marseilles—Mr C E Kane, Mr J McL Campbell, Mr R S Campbell, Col C D Anderson, Dr P S Turnbull, Mr Henry Cleveland, Mr C F Worsley, Mr and Mrs F S Steel, Lieut E E Robertson, Mr A Seiger, Mr W Thompson, Mr Wingrove, Mr E C Bellasis, Mr R Sadler, Mr W Cracroft, and Mr H F Aston.

PASSENGERS ARRIVED.

Per P and O St *Massilia*, 11:

From London—Mr H Reading, Mrs Dawson and 2 infants, Mrs Sayers, Mrs Grant and infant, Mrs and Miss Fisher, Lieut F Marshall, Lieut L W Teyen, Mr Rendle, Mrs G M Sullivan and child, Lieut C S Williams, Camp A C Hilliard, Mr Wm Blackburn, Mr Spencer Jones, and Mr A F Benson.

From Brindisi—Capt Martelli, Dr Hughes, Mr King, Genl Douglas, Mr Scott, and Mr Heyer.

From Venice—Dr Allison.

From Malta—Mr H T Wills.

Domestic Occurrence.

BIRTH.

PEREIRA—May 15th, at Grant Road, the wife of Mr. John Pereira, Poll. and Edu. Departs., Secretariat, of a son.

DEATHS.

WARD.—April 27, at the General Hospital, Calcutta, Mrs. S. R. Ward, wife of the late W. W. Ward, the first Missionary in Assam, aged 62 years.

FRASER.—May 10th, at Naini Tal, Annie Anderson, eldest daughter of James Fraser, aged 19 years.

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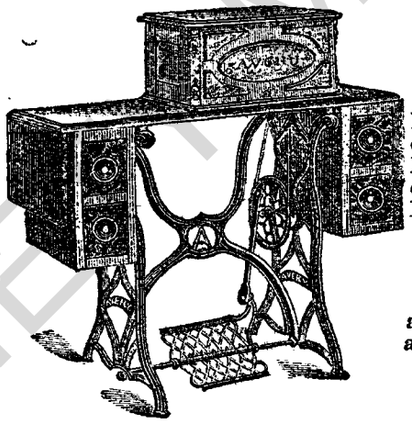

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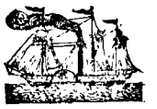

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